DOCUMENT RESUME

ED 311 125 UD 027 035

TITLE	Facilitating Social Interaction between Asian and Non-Asian Students: A Resource Booklet.
INSTITUTION	Fort Lee School District, NJ.
PUB DATE	89
NOTE	61p.
PUB TYPE	Guides - Classroom Use - Guides (For Teachers) (052)
EDRS PRICE	MF01/PC03 Plus Postage.
DESCRIPTORS	Chinese Culture; *Cross Cultural Training; *Cultural Awareness; *Curriculum Development; Curriculum Guides; Elementary Secondary Education; *Interpersonal Relationship; Korean Culture; Lesson Plans; *Multicultural Education; *Parent Participation
IDENTIFIERS	*Asian Culture; Fort Lee School District NJ; Japanese Culture; New Jersey

ABSTRACT

This resource guide provides teachers at all grade levels in the Fort Lee (New Jersey) School District with programs, activities, procedures, and resources to promote mutual understanding and improve inter-group relations between Asian and non-Asian students. Section I, "Outline of Classroom, All-School, and After-School Activities for Elementary, Middle, and High School Levels and the P.T.A.," suggests activities for use by elementary schools, middle and high schools, and the Parent Teacher Association. Each activity is cross-referenced to appropriate classroom projects, detailed plans, and resources listed in the other sections. Section II, "Specific Subject Matter Activities for Curriculum Infusion," outlines activities for the following subject areas and includes cross-references to detailed plans and resources listed in the other sections: (1) Social Studies; (2) Language Arts; (3) Mathematics; (4) Science; and (5) Art, Music, and Physical Education. Section III, "Materials and Detailed Plans for Suggested Activities," comprises the following resource materials: (1) Korean and Japanese holidays; (2) the Chinese calendar; (3) the Korean flag; and (4) Japanese and Korean cooking, and planned activities for art, social studies, and music classrooms, as well as for field days, student clubs, and parent groups. Section IV, "List of Resources," comprises a directory of 24 resources on Asian culture and a seven-item bibliography of books and videos. (FMW)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

FACILITATING SOCIAL INTERACTION BETWEEN ASIAN AND NON-ASIAN STUDENTS:

A RESOURCE BOOKLET

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Alan W. Sugarman
Fort Lee School District

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

BEST COPY AVAILABLE

FACILITATING SOCIAL INTERACTION BETWEEN ASIAN AND NON-ASIAN STUDENTS:

A RESOURCE BOOKLET

FORT LEE SCHOOL DISTRICT

FORT LEE, NEW JERSEY

INTRODUCTION

With the establishment of a district objective designed to improve interaction between our Asian and non-Asian students in the Fort Lee School District and in the interest of reducing isolation between the groups, a committee was established to review the problem and recommend its resolution. The committee was composed of the following:

Dr. Paul Amrod
Mrs. Seongsook An
Mrs. Lucy Chai
Dr. Alex Kehayan
Mr. Kenneth Mar
Mr. John Richardson
Mrs. Kim Hae Ryen
Mrs. Yoshiko Shinkai
Mrs. Honey Wada
Mrs. Judy Wheeler
Mr. Richard Weissenborn
Dr. Harold S. France
Dr. Alan W. Sugarman

These individuals met throughout the fall and winter of the 1987-88 school year. The present Resource Booklet was composed as a result of these meetings. Contained here are programs, activities, procedures, and resources intended to particularly assist the classroom teacher at all levels to enhance and improve mutual understanding and to create more effective inter-group relations.

It is hoped that every teacher in the Fort Lee School District will give special attention to this concern. The material here is presented for that purpose.

TABLE OF CONTENTS

Introduction

Outline of Classroom, All-School, and After-School Activities for Elementary, Middle, and High School Levels, and the P.T.A..... 1-3

Suggested Subject Matter Activities for Curriculum Infusion and Classroom Projects..... 4-5

Materials and Detailed Plans for Suggested Activities..... 6-55

List of Resources..... 56-57

B. All-School Activities

1. **Special assemblies and demonstrations** of sports, dance, music from Asia (see p. 56-57).

2. **Holiday Displays and Programs** (see p. 6-9).

3. **United Nations Program** to highlight the international composition of our student body.

4. **International Fair and Luncheon** to enjoy games, foods, arts, and crafts of various countries.

5. **Expanded Field Day Activities** to include Asian games (see p. 52).

C. Noontime and After-School Activities

1. **Intercultural Clubs** to promote friendship and cross-cultural sharing (see p. 53).

2. **Sports Clubs and Activities**

II. MIDDLE SCHOOL AND HIGH SCHOOL

A. Classroom Activities

1. **Curriculum Infusion**

   See p. 4-51 for specific suggestions for each subject area.

2. **Give Asian students opportunities to share** about their language and culture (see p. 29-36).

3. **Pair and group Asian with non-Asian students** for special projects.

4. **Use films and videos on Asia**

   See list of resources on p. 56-57.

B. All-School Activities

1. **Special assemblies and demonstrations** of Asian sports, dance, music (see p. 56-57).

2. **Holiday or Crafts Displays** (see p. 6-9).

3. **Seminars for Asian parents and students** to explain Fort Lee's sports program, family life curriculum, and other areas of interest (see p. 54-55).

4. **Fine Arts Festival with An Intercultural Theme**

OUTLINE OF CLASSROOM, ALL-SCHOOL, AND AFTER-SCHOOL ACTIVITIES FOR ELEMENTARY, MIDDLE, AND HIGH SCHOOL LEVELS AND THE P.T.A.

I. ELEMENTARY SCHOOL

A. Classroom Activities

1. Welcoming Newcomers

Ways to show that new students are valued members of the class, from the very first day, include:

a. Use the Buddy-System

Pair Asians with non-Asians to assist in orientation and to promote friendship.

b. Pair and group students for special projects and activities

This will promote inter-cultural interaction and mutual appreciation.

c. Involve the new student in teaching about his or her language and culture (see p. 24-36).

This enables the new student to make a unique contribution to the class right away, and lead the class in learning something new about another part of the world.

d. Make use of the Orientation Booklet in Korean and Japanese, available in each school office.

2. Curriculum Infusion

The curriculum for each subject area can be enriched by including material and projects related to the various cultural backgrounds of your students. This will give all your students greater appreciation of the rich cultural diversity in the world. Suggestions related to each subject area are given on p. 4-51.

3. Holiday Observances

Invite Asian students to prepare displays, wear their costumes, and explain their customs on special holidays (see p. 6-9).

4. Films and Videos About Asian Countries (see p. 56-57).

5. Field Trips to View Exhibits and Programs About Asia (see p. 56-57).

C. **After-School Activities**

1. **Continue to promote Asian involvement in clubs**

2. **Promote Asian leadership** in club activity

3. **Expand club activity** with the needs and interests of Asian students in mind, i.e., a Junior U.N. Club at the middle school.

III. **P.T.A.**

Parents have a vital role in promoting greater interaction between Asians and non-Asians. Special projects could include:

A. **Newcomers' Teas**

These could be held at school or at home throughout the year as a way to help Asians and non-Asians get acquainted. Grade level as well as all-school teas could be held (p. 54-55).

B. **International Luncheons**

These could be held for parents and teachers.

C. **Weekend Home-Stays**

These could be scheduled by a P.T.A. committee at each school.

D. **Special Interest Groups**

International Cooking Classes, Flower-Arranging Classes, discussion groups, etc., could be formed according to mothers' interests.

E. **Ongoing participation by Asian parents** in all committees and projects should continue to be encouraged.

SPECIFIC SUBJECT MATTER ACTIVITIES

FOR

CURRICULUM INFUSION*

A. SOCIAL STUDIES

1. Develop a unit of study on Japan and one on Korea, and other countries represented in your class.
2. Celebrate and study Asian holidays (see p. 6-9).
3. Study and do projects based on the Chinese calendar (see p. 10-13).
4. Learn about the culture of Asian countries through demonstrations by students or parents of flower arranging, etc.
5. Learn about the national dress of other countries, such as the "Korean "hanbok" and the Japanese "kimono."
6. Do map work on Asian countries.
7. Draw travel posters for Asian countries. Include flag designs (see p. 14-15).
8. Make scrapbooks of news articles from Asia and discuss.

B. LANGUAGE ARTS

1. Read, discuss, write compositions about an Asian poem, story, or play, such as the Japanese folk tale, "Urashima Taro", on page 20, a true modern story from Japan, or the Korean legend and folktale on pages 26-28.
2. Have Asian students teach the other students how to say words and phrases and write in their language (see p. 30-38).
3. Following a class discussion comparing school life in the U.S. and an Asian country, have students write a composition or diary entry about a typical school day in the other country discussed. Arrange to visit Japanese Saturday School.
4. Read and report on famous Asian persons.
5. Write poetry in Asian style, such as Haiku (see p. 39).
6. Adapt and present an Asian folk tale as a play (see p. 20-28).

*These were written by S. An, L. Chai, and J. Wheeler, Bilingual teachers, Fort Lee, with suggestions by Gloria Taylor, Plainfield Public Schools, also included.

C. MATH

When making charts and graphs, use content about Asia (populations, etc.) or analyze the international makeup of your class or school.

D. SCIENCE

1. Study the flora and fauna of Asian countries.
2. Make a Japanese rock garden.
3. Study the diet of people of an Asian country and compare to a typical American daily menu.
4. Compile a cookbook of typical Asian dishes (see p. 40-41).
5. Cook Asian dishes (see p. 40-41).

E. ART, MUSIC, AND PHYSICAL EDUCATION

1. Make origami ornaments (p. 44) or other paper crafts (p. 45).
2. Study Asian art, through research, museum visits, demonstrations.
3. Make designs or seals using Korean or Japanese-style writing (see p. 42).
4. Make a mask used in a traditional Asian dance or drama.
5. Draw pictures of famous Asian scenes or structures.
6. Make an Asian folk toy (see p. 47).
7. Make a carp kite (see p. 16).
8. Learn to sing a Japanese or Korean song (see p. 48-49).
9. Listen to Asian music (records, concerts, demonstrations).
10. Learn about Asian musical instruments, such as the Japanese "koto" or the Korean "kayakum."
11. Learn a traditional Asian folk dance, as taught by students.
12. Research and report on Asian sports, such as "Taekwondo."
13. Learn to play Asian games (see p. 50).
14. Invite Asian students to demonstrate sports such as "Kendo."

HOLIDAYS AND GALA EVENTS OF KOREA

Numerous holidays and special events are observed in Korea throughout the year. Some are centuries old and others relatively new. Traditional festivals are based on the lunar calendar, while holidays of recent origin are set according to the solar almanac. The following are major holidays and gala events.

Gala Events

Sul Nal (New Year's Day; lunar calendar)
De Boreum (The first full moon)
Hansik (Cold food day)
Dano (May 5th)
Chilsok (Vega festival)
Chusok (Thanksgiving day)
Sottal (December 31st)

Holidays

New Year's Day
Independence Movement Day
Buddha's Birthday
Memorial Day
Constitution Day
Liberation Day
National Foundation Day
Hangul (Korean Alphabet) Day
Christmas

KOREAN HOLIDAYS

January 1 — New Year's Day

The first three days of the New Year are generally celebrated. The majority of the Korean people traditionally observe the holidays by the lunar calendar, as they have done for many centuries.

March 1 — Independence Movement Day

Koreans observe the anniversary of the March 1, 1919, Independence Movement against Japanese rule.

May 5 — Children's Day

Features ceremonies, contests and the awards for youngsters.

8th Day of the 4th Month by the Lunar Calendar: Buddha's Birthday

Buddhists observe a "Lantern Festival." Solemn rituals are held at Buddhist temples, and the day's festival is climaxed by a lantern parade.

June 6 — Memorial Day

On this day the nation pays tribute to the war dead, and memorial services are held at the National Cemetery in Seoul and at the United Nations Cemetery in Pusan.

July 17 — Constitution Day

This day commemorates the adoption of the Republic of Korea Constitution in 1948.

August 15 — Liberation Day

On this day in 1945 Korea was liberated from Japan after 36 years of colonial rule. KWANGBOK-NAL also celebrates the establishment of the Korean Republic on August 15, 1948. It is an important day for all Koreans, including those living abroad.

October 3 — National Foundation Day

This day marks the traditional founding of Korea by Tangun in 2333 B.C.

October 9 — Hangul (Korean Alphabet) Day

This day celebrates the anniversary of the promulgation of Hangul by King Sejong of the Yi Dynasty in 1443.

December 25 — Christmas

Christians and other citizens celebrate this holiday just as people do in the west.

JAPANESE HOLIDAYS

(With suggested related activities)

January 1, 2, 3 — New Year's Celebration

This is the biggest holiday of the year in Japan. A special New Year's Day meal is eaten. A matching poem-cards game and other games are played. Students could demonstrate these to the class. On New Year's Eve Buddhist temple bells are rung 108 times, once to drive out each of the 108 evils that afflict humankind.

January 15 — Adults' Day

Twenty-year-olds dress up in their best and their entrance into adulthood is celebrated.

February 3 — Setsubun no Hi

This day, midway between the winter solstice and vernal equinox, is celebrated by scattering beans to drive out evil spirits.

February 11 — National Founding Day

March 3 — Girls' Day ("Ohina Matsuri")

Students could bring in the special dolls displayed on this day. They could explain the holiday and teach the special Girls' Day song to the class.

April 29 — The Emperor's Birthday

May 3 — Constitution Day

May 5 — Children's Day ("Kodomo no Hi") or Boys' Day

Cloth carp ("Koinobori") are displayed outside the homes, and helmets are displayed inside. These are symbols of strength and courage. Paper carp could be made and displayed in the classroom. (See p. 16). Origami hats could be made, either miniature ones, or large ones that could be worn. Japanese students could teach the special Boys' Day song.

July 7 — "Tanabata Festival"

Small trees are decorated with small, colorful slips of paper on which wishes are written. This could be done in classroom in June.

July — August — Obon Summer Festival

Dates vary according to locality. People return to their hometowns and visit the graves of their ancestors. Town festivals and folk dances are held.

September 15 — Respect for the Aged Day

JAPANESE HOLIDAYS -- (CONTINUED)

October 10 — Health and Sports Day

Special field days are held in Japan. Sports events could be planned by your class, or for the whole school.

November 14 — "Seven, Five Three Day" ("Shichi, Go, San no Hi")

On this day three-year-old and seven-year-old girls and five-year-old boys are especially honored. Families go to the local shrine and have family parties.

November 23 — Labor Thanksgiving Day

In addition to the national holidays, many local festivals are celebrated throughout the year.

Besides enjoying special displays, demonstrations, art projects, and songs on these holidays, students could also write reports or make a booklet of Japanese holidays. Holidays of various countries could be compared. Original stories or poems related to these holidays could be written.

Chinese Calendar Animal Pictures

1961
1973
1985
Ox

1962
1974
1986
Tiger

1963
1975
1987
Hare

1964
1976
1988
Dragon

1965
1977
1989
Serpent

1966
1978
1990
Horse

Ox—1913, 1925, 1937, 1949, 1961, 1973, 1985
Character: Calm, patient nature, good listener
Companions: Best—Snake, Rooster, Rat
Beware—Ram

Tiger—1914, 1926, 1938, 1950, 1962, 1974, 1986
Character: Person of great extremes, considerate friend but dangerous enemy, careful planner
Companions: Best—Horse, Dragon, Dog
Beware—Snake, Monkey

Hare—1915, 1927, 1939, 1951, 1963, 1975, 1987
Character: Blessed with good fortune in business and games of chance
Companions: Best—Ram, Boar, Dog
Beware—Rooster

Dragon—1916, 1928, 1940, 1952, 1964, 1976, 1988
Character: Stubborn and short-tempered but gentle, sensitive, and soft-hearted underneath
Companions: Best—Snake, Monkey, Rooster, Rat
Beware—Dog

Snake—1917, 1929, 1941, 1953, 1965, 1977, 1989
Character: Wise, likely to be handsome or beautiful
Companions: Best—Ox, Rooster
Beware—Tiger, Boar

Horse—1918, 1930, 1942, 1954, 1966, 1978, 1990
Character: Cheerful, likes to flatter, popular, quick thinker
Companions: Best—Tiger, Dog, Ram
Beware—Ox, Dog

Chinese Calendar Animal Pictures

1955
1967
1979
Ram

1956
1968
1980
Monkey

1957
1969
1981
Rooster

1958
1970
1982
Dog

1959
1971
1983
Boar

1960
1972
1984
Rat

Horoscope Cards

Ram—1907, 1919, 1931, 1943, 1955, 1967, 1979
Character: Sensitive, appreciates artistic beauty, talented in art
Companions: Best—Hare, Boar, Horse.
Beware—Ox, Dog

Monkey—1908, 1920, 1932, 1944, 1956, 1968, 1980
Character: A real swinger, good decision maker, certain to succeed
Companions: Best—Dragon, Rat
Beware—Snake, Boar, Tiger

Rooster—1909, 1921, 1933, 1945, 1957, 1969, 1981
Character: Outspoken, but a loner who trusts few people; attracts loyal friends
Companions: Best—Ox, Snake, Dragon
Beware—Rat, Rooster, Dog, Hare

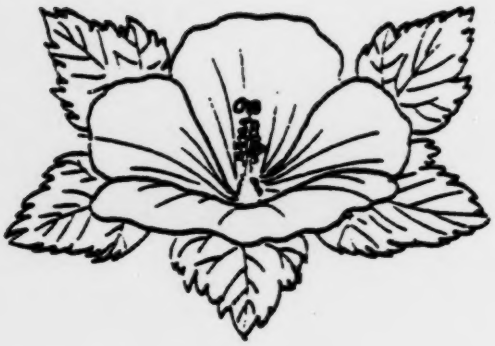
Dog—1910, 1922, 1934, 1946, 1958, 1970, 1982
Character: Loyal, honest, has a deep sense of duty and justice, keeps secrets very well
Companions: Best—Horse, Tiger, Hare
Beware—Dragon, Ram

Boar—1911, 1923, 1935, 1947, 1959, 1971, 1983
Character: Quiet inner strength, courteous; driving ambition will lead to success
Companions: Best—Hare, Ram
Beware—Monkey, Boar, Snake

Rat—1912, 1924, 1936, 1948, 1960, 1972, 1984
Character: Great personal charm, likes the best, quick temper
Companions: Best—Dragon, Monkey, Ox
Beware—Horse

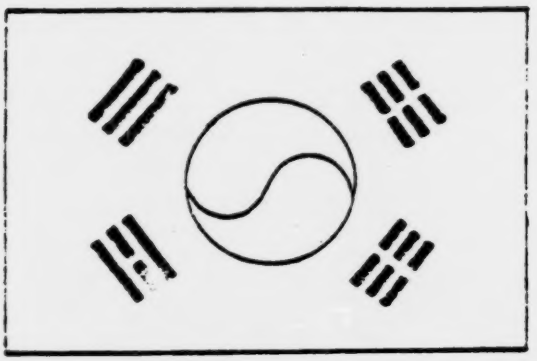
THE KOREAN FLAG

THE NATIONAL FLOWER



Mu Gung Hwa

THE NATIONAL FLAG



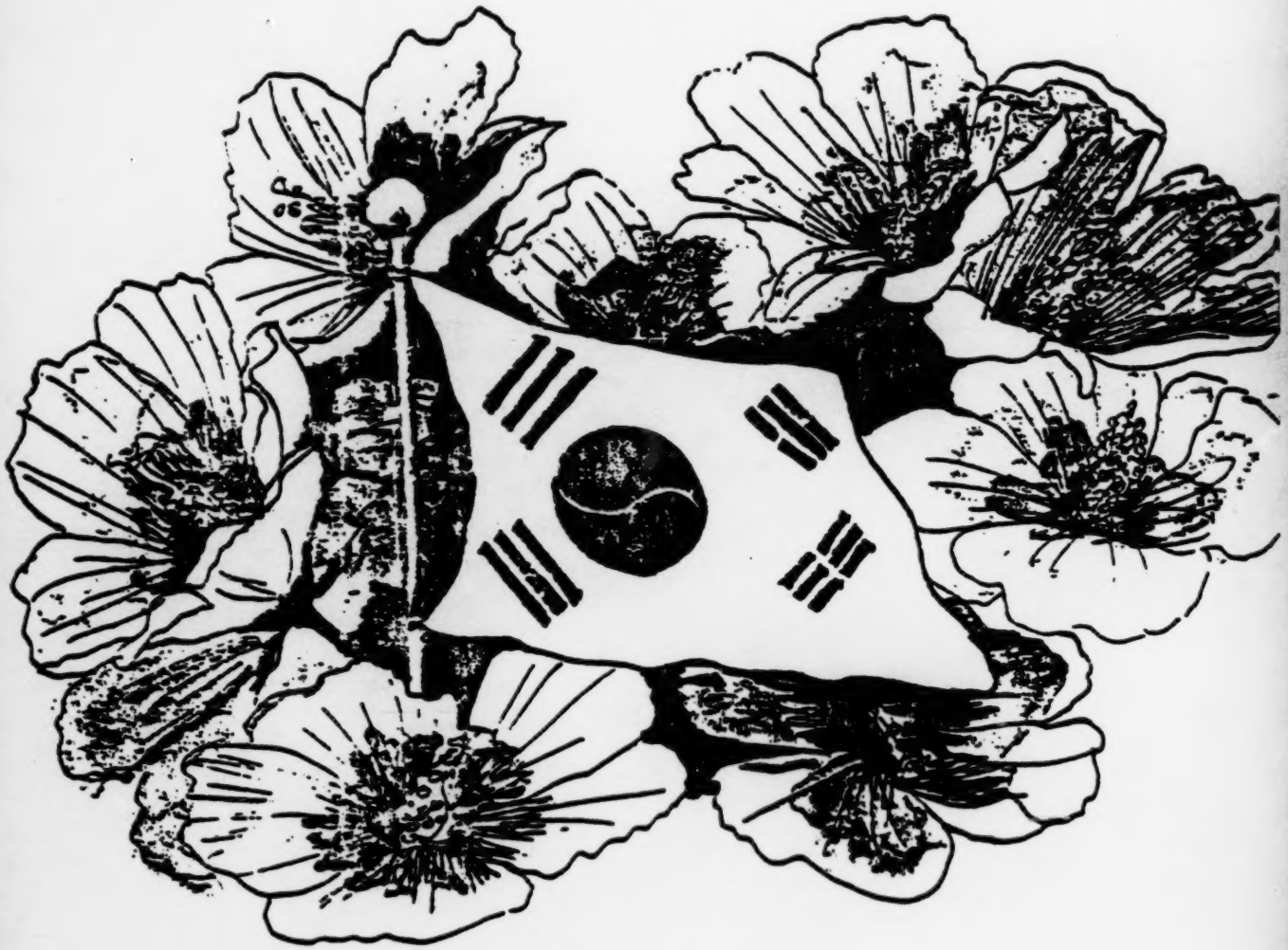
Tae Geug Gi

The Korean flag symbolizes much of the thought, philosophy and mysticism of the Orient. The symbol, and sometimes the flag itself, is called Tae Geug.

Depicted on the flag is a circle divided equally and in perfect balance. The upper (red) section represents the Yang and the lower (blue) section the Um, an ancient symbol of the universe. These two opposites express the dualism of the cosmos: fire and water, day and night, dark and light, construction and destruction, masculine and feminine, active and passive, heat and cold, plus and minus, and so on.

The central thought in the Tae Geug indicates that while there is a constant movement within the sphere of infinity, there are also balance and harmony. As a simple example, kindness and cruelty may be taken into consideration. If parents are kind to a child, it is good, but they may spoil and weaken him and thus lead him to become a vicious man and a source of disgrace to his ancestors.

Three black bars at each corner also carry the ideas of opposition and balance. The three unbroken lines stand for heaven; the opposite three broken lines represent the earth. At the lower left hand corner of the flag are two lines with a broken line between. This symbolizes fire. The opposite is the symbol of water.



Detailed Plans for Classroom Activities
Adapted from Gilda Rorro
Office of Equal Educational Opportunities

Activity

Title: CARP KITE

Level: Upper primary and intermediate

Rationale: One of the most exciting festivals in Japan was the celebration of Boy's Day on May 5. Brightly colored carp kites hung from tall bamboo poles in front of houses where boys lived. Each son had a banner flying in his honor.

The carp was selected because it was a strong and brave fish with the ability to leap a waterfall. Parents hoped that these same qualities of aspiration, daring and success would be found in their sons.

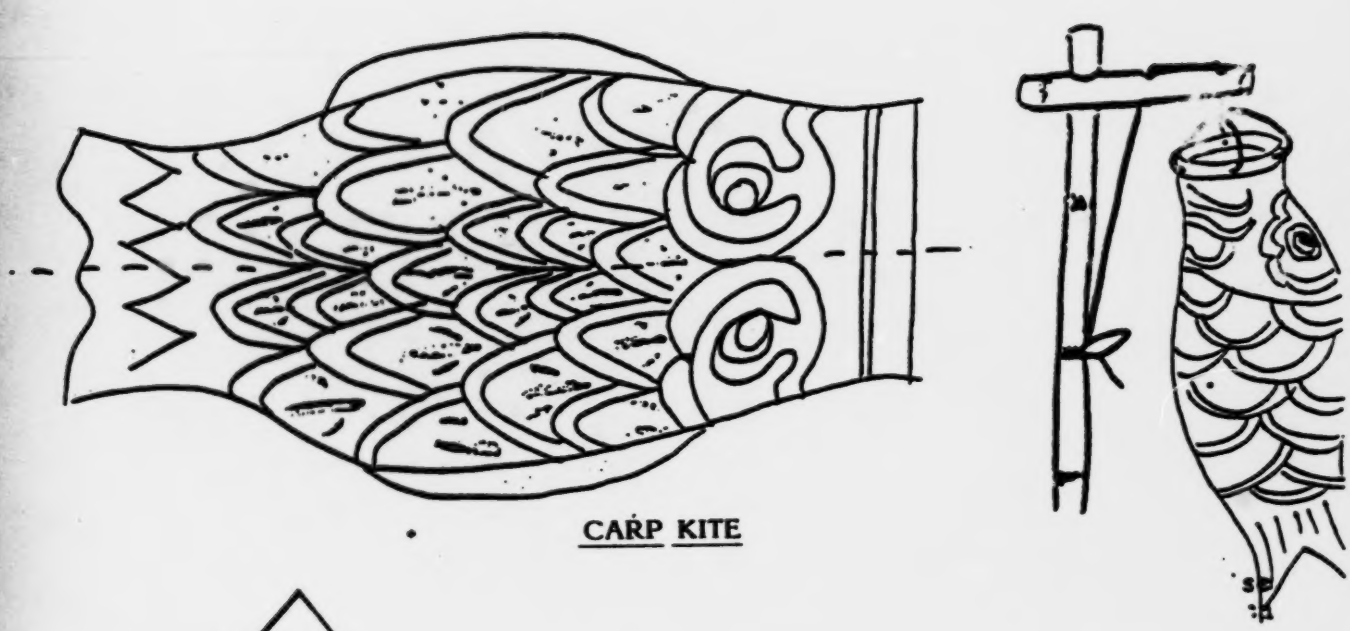
Today, this festival has been expanded to include the girls and is now known as Children's Day. The paper carp is still flown for the sons but the real purpose of the holiday is to instill in all the children the importance of being good citizens, courageous and strong. Kite flying is also one of the most popular winter sports among Korean boys.

Materials:
Large Sheet of Paper
Marking pens, pencil
White glue
Thin wire
Buttonhole thread or string

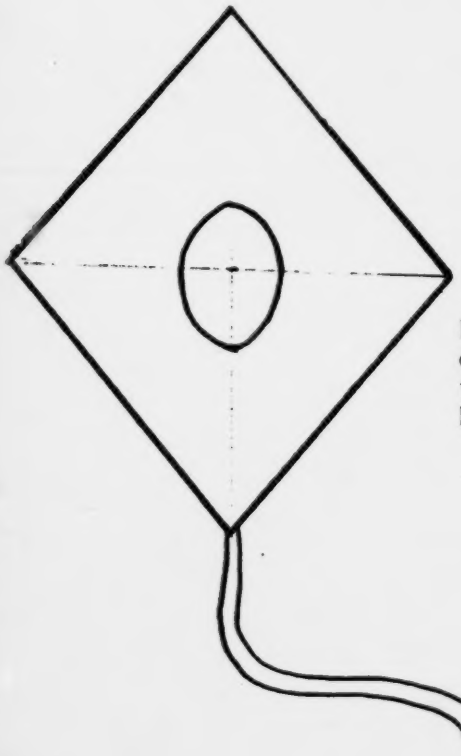
Directions:

1. Sketch design on paper with pencil and color in with marking pens. Cut out.
2. Fold paper in half, design on the outside. Glue edge together, except for the mouth and tail.
3. Form a circle with the wire, the same circumference as the mouth. Apply glue to inside edge of mouth, put wire in place and fold edge ½" over the wire.
4. Make a harness with the thread or string and attach to a pole or hang it from the ceiling in your classroom.

*The carp kite can also be made from cloth, adding seam allowance on lengthwise edges. Fold the design to the inside and stitch by hand or machine along lengthwise edges. Do not stitch the mouth or tail openings. Turn fish right side out. Attach wire circle to inside of mouth. Turn fabric over the wire to form a ½" hem. Sew hem by hand.



CARP KITE



SHIELD KITE

Korean male youngsters fly shield kite on the 15th of January according to lunar calendar each year to chase the evil spirits away and to welcome the best luck for the coming new year.

Activity

(Source: Gilda Rorro, OEEO)

Title: CHINESE NEW YEAR PARADE

Level: Intermediate and High School

Background: An exciting event for an entire class or several classes is the performance of a Chinese New Year Parade. In China, Hong Kong, Taiwan and large Chinatowns across North America, a large parade is held in celebration of the Chinese New Year. The purpose is to ensure good luck and good fortune and to drive away bad luck for the future.

A common sight in these celebrations is the lion following his "teaser," a happy Buddhist monk who loves animals. The lion dances to the noise of drums and firecrackers to drive out evil spirits. At the shops, the lion receives a red envelope of lucky money for his services. Sometimes the shopkeepers make the lion work hard by placing the red envelope inside a head of cabbage, dangling it all from a second story window. The lion will prance around, jump onto another man's shoulders, grab the cabbage in its mouth, pretend to "eat" it before getting the money.

The dragon is another popular figure in parades. Some large Chinese communities in North America use it when a special celebration occurs. The body is very large and long. It is held up on sticks and is swung rhythmically back and forth by as many as 25 men or more, depending upon the size of the body.

Directions for making your own lion or dragon can be found in "Chinese Cultural Activities, Vol. I," an Arts, Inc. publication. You may be able to rent or borrow these from local organizations in your community.

Much noise is required for accompaniment in the parade. You will need someone playing a big drum, several children with gongs and cymbals so that the lion dance rhythms can be made. For additional noise, rhythm sticks, small drums, pebbles in cans and tambourines can be used.

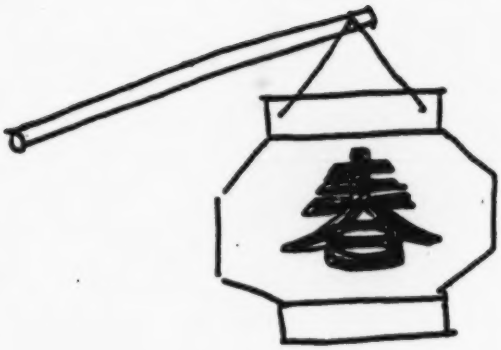
Since firecrackers are forbidden in the schools, simulated strings of giant ones can be made by rolling red tissue paper around an empty toilet paper roll. Twist the ends and put them towards the inside. Attach the "firecracker" to a dowel with string. Some children could carry and wave these in the parade. Other children could carry bright-colored lanterns, also attached to dowels with string. Follow the directions from the origami activity for making the lantern but use a larger piece of colored paper, at least 16" square. This could be decorated by adding a tissue paper--cut of the character "spring", since the celebration of the New Year also denotes the coming of spring. Fold the tissue paper in half and trace the following outline. Cut and open up. Glue to lantern front with rubber cement.

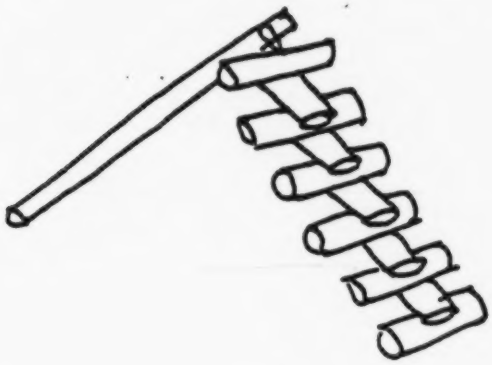
Activity
Continued)

Some children can wear a fancy Chinese jacket, holding a face mask, a fan or a small toy paper dragon. Others can pose as a martial arts troupe, wearing T-shirts, wide sashes and black or colored warm up pants, gathered at the ankles.

The parade should march around the auditorium, then go up to the stage. Each group should pause and perform its special skill for a minute as it crosses the stage. The musicians should sit at the side of the stage, playing loud rhythms as the others pass by.

This activity is a fun way to get many people involved. However, because of the excitement and noise generated, it is best to plan the parade as the last event of the school day.





A JAPANESE FOLKTALE:

Urashima Taro and the Princess of the Sea as retold by Yoshiko Uchida in The Dancing Kettle, N.Y., 1949, Harcourt, Brace, and World, Inc.

Long, long ago, in a small village of Japan, there lived a fine young man named Urashima Taro. He lived with his mother and father in a thatched-roof house which overlooked the sea. Each morning he was up before the sun, and went out to sea in his little fishing boat. On days when his luck was good, he would bring back baskets full of fish which he sold in the village market.

One day, as he was carrying home his load of fish, he saw a group of shouting children. They were gathered around something on the beach and were crying, "Hit him! Poke him!" Taro ran over to see what was the matter, and there on the sand he saw a big brown tortoise. The children were poking it with a long stick and throwing stones at its hard shell.

"Here, here," called Taro. "That's no way to treat him! Why don't you leave him alone, and let him go back to the sea?"

"But we found him," said one of the children. "He belongs to us!"

"Yes, yes, he is ours," cried all the children.

Now, because Urashima Taro was a fair and kindly young man, he said to them, "Suppose I give each of you something in return for the tortoise?" Then he took ten shiny coins out of a small bag of money and gave one to each child. "Now, isn't that a fair bargain?" he asked. "A coin for each of you, and the tortoise for me."

"Yes, yes. Thank you!" called the children, and away they ran to the village candy shop.

Taro watched the old tortoise crawl away slowly toward the sea and called, "You'd better stay at home in the sea from now on, old fellow!" Then, smiling happily because he had been able to save the tortoise, he turned to go home. There his mother and father were waiting for him with bowls of steaming rice and soup.

Several days passed, and Taro soon forgot all about the tortoise whom he had saved. One day he was sitting in his boat feeling very sad because he could catch no fish. Suddenly he heard a voice from the sea calling, "Urashima-san! Urashima-san!"

"Now who could be calling me here in the middle of the sea?" thought Urashima Taro. He looked high and low, but could see no one. Suddenly, from the crest of a big wave, out popped the head of the old tortoise.

"I came to thank you for saving me the other day," said the tortoise.

"Well, I'm glad you got away safely," said Taro.

A JAPANESE FOLKTALE -- (CONTINUED)

"This time I would like to do something for you," said the tortoise. "How would you like to visit the princess who lives in the Palace of the Sea?"

"The princess of the sea!" shouted Taro. "Everyone says her palace is more lovely than any place on earth! But how can I go to the bottom of the sea?"

"Just leave everything to me," said the old tortoise. "Hop on my back and I will see that you get there safely. I will also take you into the palace, for I am one of the palace guards."

So Urashima Taro jumped onto the smooth round back of the tortoise, and away they went. Swish, swish....the waves seemed to part and make a path for them as the tortoise swam on. Soon Taro felt himself going down...down... down...into the sea, but he wasn't getting wet at all. He heard the waves lapping gently about his ears. "That's strange," thought Taro. "This is just like a dream -- a nice happy dream."

Before long, they were at the bottom of the big blue sea. Taro could see bright-colored fish playing hide and seek among the long strands of swaying seaweed. He could see clams and other shellfish shyly peeking out at him from their shells. Soon Taro saw something big and shiny looming in the hazy blue water.

"Is that the palace?" he asked anxiously. "It looks very beautiful."

"Oh, no," answered the tortoise. "That is just the outer gate."

They came to a stop and Taro could see that the gateway was guarded by a fish in armor of silver. "Welcome home," the guard called to the tortoise, as he opened the gate for them to enter.

"See whom I have brought back with me," the tortoise answered happily. The guard in the armor of silver turned to Urashima Taro and bowed most politely. Taro just had time to return the bow when he looked up and saw another gate. This one was even larger than the first, and was made of silver stones and pillars of coral. A row of fish in armor of gold was guarding the second gate.

"Now, Urashima-san, if you will get off and wait here, I will tell the princess that you have come," said the tortoise, and he disappeared into the palace beyond the gate. Taro had never seen such a beautiful sight in all his life. The silver stones in the gate sparkled and glittered as though they were smiling at him. Taro had to blink hard.

Soon the tortoise was back at his side telling him that the princess was waiting to see him. He led Taro through the gate of coral and silver, and up a path of golden stones to the palace. There in front of the palace stood the beautiful princess of the sea with her ladies-in-waiting.

"Welcome to the Palace of the Sea, Urashima Taro," she said, and her voice sounded like the tinkling of little silver bells. "Won't you come with me?" she asked.

A JAPANESE FOLKTALE – (CONTINUED)

Taro opened his mouth to answer, but not a sound would come forth. He could only look at the beautiful princess and the sparkling emeralds and diamonds and rubies which glittered on the walls of the palace. The princess understood how Taro felt, so she just smiled kindly and led him down a hallway paved with smooth, white pearls. Soon they came to a large room, and in the center of the room was an enormous table and an enormous chair. Taro thought they might have been made for a great king.

"Sit down, Urashima-san," said the princess, and as he sat in the enormous chair, the ladies-in-waiting appeared from all sides. They placed on the table plate after plate of all the delicious things that Taro could think of. "Eat well, my friend," said the princess, "and while you dine, my maids will sing and dance for you." Soon there was music and singing and dancing. The room was filled with laughing voices. Taro felt like a king now! He thought surely this was all a dream, and that it would end soon. But no, after he had the very last, she brought him to a room that looked as though it were made of ice and snow. There were creamy pearls and sparkling diamonds everywhere.

"Now, how would you like to see all the seasons of the year?" whispered the princess.

"Oh, I would like that very much," answered Taro, and as he spoke, the east door of the room opened slowly and quietly. Taro could scarecely believe the sight before his eyes. He saw big clouds of pale pink cherry blossoms and tall green willow trees swaying in the breeze. He could hear bluebirds singing, and saw them fly happily into the sky.

"Ah, that is spring," murmured Taro. "What a lovely sunny day!" But before he could say more, the princess led him further on. As she opened the door to the south, Taro could see white lotus blossoms floating on a still green pond. It was a warm summer day, and he could hear crickets chirping lazily, somewhere in the distance. She opened the door to the west and he saw a hillside of maple trees. Their leaves of crimson and yellow were whirling and dancing down among golden chrysanthemums. He had seen such trees each fall in his own little village. When the princess opened the door to the north, Taro felt a blast of cold air. He shivered, and looked up to see snowflakes tumbling down from gray skies. They were putting white caps on all the fence posts and treetops.

"Now you have seen all the seasons of the year," said the princess.

"They were beautiful!" sighed Taro happily. "I have never seen such wonderful sights in all my life! I wish I could stay here always!"

Taro was having such a very good time that he forgot all about his home in the village. He feasted and danced and sang with his friends in the Palace of the Sea, and before he knew it, three long years had gone by. But to Taro they seemed to be just three short days.

At last Taro said to the princess, "Alas, I have been here much too long. I must go home to see my mother and father so they will not worry about me."

A JAPANESE FOLKTALE — (CONTINUED)

"But you will come back?" asked the princess.

"Oh, yes, yes. I will come back," answered Taro.

"Before you go I have something for you," said the princess, and she gave Taro a small jewel box studded with many precious stones.

"Oh, it is beautiful, Princess," said Taro. "How can I thank you for all you have done for me?"

But the princess went on, "There is just one thing about that box," she said. "You must never, never open it if you ever wish to return to the Palace of the Sea. Can you remember that, Urashima Taro?"

"I will never open it, no matter what happens," promised Taro. Then he said good-bye to all his friends in the palace. Once again, he climbed on the back of the old tortoise and they sailed toward his village on the seacoast. The princess and her ladies-in-waiting stood at the coral gate and waved to Taro until he could no longer see them. The tortoise swam on and on, and one by one all the little bright-colored fish that had been following them began to turn back. Before long, Taro could see the seacoast where he used to go fishing, and soon they were back on the very beach where Taro had once saved the tortoise. Taro hopped off onto the smooth white sand. "Good-bye, old friend," he said. "You have been very good to me. Thank you for taking me to the most beautiful place I have ever seen."

"Farewell, Urashima-san," said the old tortoise. "I hope we may meet again some day." Then he turned and crawled slowly back into the sea.

Now that he was in his own village once more, Taro was most anxious to see his parents. He ran along the path which led to their house with his jewel box tucked securely under his arm. He looked up eagerly at each person whom he passed. He wanted to shout a greeting to them, but each face seemed strange and new. "How odd!" thought Taro. "I feel as though I were in some other village than my own. I don't seem to know anyone. Well, I'll soon see Mother and Father," he said, and he hurried on. When he reached the spot where the house should have been, there was no house to be seen. There was just an empty lot full of tall green weeds. Taro couldn't believe his eyes. "Why, what has happened to my home? Where are my parents?" he cried. He looked up and down the dusty path and soon saw an old, old woman coming toward him. "I'll ask her what has happened to my home," thought Taro.

"Old woman, please, can you help me?" asked Taro.

The old woman straightened her bent back and cocked her gray head. "Eh, what did you say?" she asked.

"Can you tell me what happened to Urashima Taro's home? It used to be right here," said Taro.

A JAPANESE FOLKTALE — (CONTINUED)

"Never heard of him," said the old woman, shaking her head.

"But you must have," Taro replied. "He lived right here, on this very spot where you are standing."

"Now let me see," she sighed. "Urashima Taro. Yes, it seems I have heard of him. Oh, I remember now. There is a story that he went out to sea in his fishing boat one day and never came back again. I suppose he was drowned at sea. Well, anyway, that was over three hundred years ago. My great-great-grandfather used to tell me about Urashima Taro when I was just a little girl."

"Three hundred years!" exclaimed Taro. His eyes were as big as saucers now. "But I don't understand."

"Well, I don't understand what you want with a man who lived three hundred years ago," muttered the old woman, and she trudged on down the road.

"So three years in the Palace of the Sea has really been three hundred years here in my village," thought Taro. "No wonder all my friends are gone. No wonder I can't find my mother or father!" Taro had never felt so lonely or so sad as he did then. "What can I do? What can I do?" he murmured to himself.

Suddenly he remembered the little jewel box which the princess had given him. "Perhaps there is something in there that can help me," he thought, and forgetting the promise he had made to the princess, he quickly opened the box. Suddenly, there arose from it a cloud of white smoke which wrapped itself around Taro so that he could see nothing. When it disappeared, Urashima Taro peered into the empty box, but he could scarcely see. He looked at his hands and they were the hands of an old, old man. His face was wrinkled; his hair was as white as snow. In that short moment Urashima Taro had become three hundred years older. He remembered the promise he had made to the princess, but now it was too late and he knew that he could never visit the Palace of the Sea again. But who knows, perhaps one day the old tortoise came back to the beach once more to help his friend.

A JAPANESE FOLKTALE — (CONTINUED)

Korea's Tan Kun Legend

Once upon a time, there were a bear and a tiger that each wanted to become a woman in order to marry Hwan-Woong, the Heavenly Being. In order to test them, Hwan-Woong asked the bear and the tiger to live in a cave for one hundred days. They could use no light and could eat only garlic.

The tiger was unable to meet this test, but the bear succeeded. Therefore, the bear became a woman and married Hwang-Woong. They had a son, named Tan Kun, who was the legendary founder of the Korean nation in 2,333 B.C.

Drama

A play script based on the Japanese folktale, "Momotaro," as well as other plays are available. Please contact Mrs. Hae Ryen Kim through central office for these scripts and assistance in using drama in the classroom.

A KOREAN FOLKTALE:

Nolboo and Heungboo in Korean Cultural Resource Book, Department of Education, Seattle, 1978

In his farewell address from his deathbed, the old father bade his two sons, Nolboo and Heungboo, to share the fruits of his land and live together in harmony under the same parental roof, saying -- "My sons! You are both my flesh and blood, be good to each other, and I will sleep in peace."

But Nolboo was a miser and his wife was an unkind woman. She fed her own children till their bellies swelled like that of a tadpole or a globefish, and when Heungboo's children squatted around the boiling pot and cried for food, she would spank their cheeks with a large flat wooden spoon which she used for serving the cooked rice, obliging the hungry urchins to eat the steaming rice grains stuck all over their faces and to turn their red hot cheeks for another spank. Heungboo's wife, who appeared to be more of a slave than a sister-in-law to Nolboo's wife, stood silent, for she dared not say a word although her heart would rise in anger.

One day Nolboo's wife picked a quarrel with Heungboo's wife, and poured on her all kinds of abusive language. Nolboo arrived on the scene and got very angry with Heungboo. "Fellow! How long will you lean on me?" cried he to his brother. "Be gone, and never come back." Heungboo, who was a very gentle man, hung his head, and without a word, he packed his bundles and went out of the house, taking with his wife and children, but in the whole wide world they had nowhere to go. The poor family wandered aimlessly for a long time, and at last settled in a hollow under a green hill, staying the night without any food to eat.

The following morning Heungboo started out with a long scythe stuck on his "Jiggye" (an A-shaped wooden conveyance carried on the back) and picked up some dried corn stalks and wild bamboo sticks with which before sunset he built a hut surrounded by mudwalls. The room was so small and the ceiling so low that his legs slipped out of the hut when he lay down to sleep. His shoulders bumped into the ceiling, and his head rose above the roof when he stood up outside. "Alas, my husband! What shall we do when the rain pours down, and the snow...? cried Heungboo's wife. "Oh, you mean the holes in the roof? I'm sorry, but the moon and the stars will peep in more often to give us joy all night long. Even though we are poor, we are hard-working, honest, and kind. Perhaps heaven will pour down rewards through the roof someday," Heungboo laughed heartily.

Winter passed, and spring came with flowers and birds, and some swallows built a nest under the eaves of Heungboo's house, twittering and singing as they went in and out. One day a swallow, having suffered a snake bite in her nest, fell to the ground, and broke her leg very badly. Heungboo took pity on the bird. He tied her wound with thread and put her back in the nest after he had killed and burned the snake.

A KOREAN FOLKTALE — (CONTINUED)

Now, it so happened that the Queen Swallow, far, far away over the South Sea, gave an audience to all swallows, who migrated to the north in the spring and returned home in the fall. As they marched before her throne, one swallow hopped and danced as it reported the kind treatment it had received from Heungboo. The Queen was deeply moved and the next spring she gave the swallow a white seed to take to Heungboo as a present. The swallow flew back and dropped the seed at the foot of Heungboo, who planted it in his kitchen garden.

A tiny bud peeped out of the ground and soon it grew into a long vine with white flowers which ripened into five large gourds. Heungboo and his wife plucked these gourds and ate the pulp and sold the shells as dippers of "bagaji." They began to saw the gourds with a long saw, each holding one end as they sat face to face, for the skin of the gourd was as hard as the shell of a nut. After many a push and pull at the saw the first gourd was opened, and out of its snowy heart poured gold and silver, plus precious stones -- agate, amber, coral, ruby, and emerald, to the great delight of the couple, who almost fainted with joy when they found a fine house with all kinds of beautiful furniture in the second gourd; endless rolls of silk and brocade from the third; a hail of rice from the fourth; and a dozen servants, male and female, from the fifth. In this fashion Heungboo became a rich man.

When Nolboo saw that his brother had become rich and heard the story of the swallow and the wonderful seed, his heart burned with envy. He ran home where he stoned a swallow and let it fall with broken legs. Then he tied thread abound its bleeding wound and hurried it on its flight to also bring back the same fortune to him. The swallow flew toward the south and reported to the Queen Swallow the cruel treatment it had suffered at the hands of Nolboo. The Queen was very angry with Nolboo, and the next spring she also gave a white seed to the swallow to take to Nolboo as a present. So the swallow flew back and dropped the seed in the outstretched hands of Nolboo, who immediately buried it in his garden.

After many a sleepless night of impatient waiting, Nolboo harvested the same number of gourds, but when he sawed them open, out jumped ugly monks chanting and yelling, striking wooden bells, and begging alms noisily; a swarm of devils wielding clubs over Nolboo's head; frogs, toads, and snakes hissing, croaking and leaping all about the house; and honey budkets pouring golden streams of night soil upon the head of Nolboo, covering him up to his chin. Nolboo swam in the horrible golden waters as he shrieked and yelled for help; but all the people only laughed at him while a host of swallows jabbered a teasing chorus at him. After a hard struggle Nolboo narrowly escaped from these terrible things, and cried aloud, "I was greedy for gold, and in my house is a deluge of gold! This is just punishment for a cruel miser like me!"

A KOREAN FOLKTALE — (CONTINUED)

Nolboo became a regular beggar, having lost everything in the golden deluge. He stood in the court of the palatial house where Heungboo lived, and was choked with a mixed emotion of shame and remorse, and could not speak. Finally, Nolboo burst into tears and cried like a child. At this moment, Heungboo ran out to meet his brother, and when he learned of the great misfortune that had befallen him, he comforted him with true brotherly affection. Heungboo filled a large cup with good wine and offered it to Nolboo, saying, "Drink and drown all your sorrow." Afterwards he invited Nolboo and his family to come over and live with his family under the same roof.

COMBINATION ART -- LANGUAGE ARTS LESSON

In connection with an origami art project in which students learn to make the crane, the book, Sadako and the Thousand Paper Cranes by Eleanor Coerr, G.P. Putnam's Sons, N.Y., 1977, could be read. A summary of the book follows:

This is the story of Sadako Sasaki, who was two when the atomic bomb was dropped on Hiroshima, and who died of leukemia as a result of the radiation from the bomb, at the age of twelve.

As she prayed for health and life, she folded 644 origami cranes. After her death, her friends folded 356 more, so that 1,000 paper cranes, symbol of life and health and peace, could be buried with her.

In 1958, a statue of Sadako, holding a golden crane in her outstretched hands, was unveiled in the Hiroshima Peace Park. Students place thousands of paper cranes beneath Sadako's statue each August 6, on Peace Day. This is engraved on the base of the statue:

"This is our cry,
This is our prayer;
Peace in the world."

原爆の子の像
Children's Peace Monument

VERBAL COMMUNICATION

English	Chinese	Japanese	Korean
Good morning	Tsue-an	Ohayo gozaimasu	an-nyung-hah-sae-yo
Good afternoon	Woo-an	Konnichiwa	" " " "
Good evening	Won-an	Konbanwa	" " " "
Good-bye	Tsai-chan	Sayonara	ahn-nyung-hi gah-sae-yo
Thank you	Hsieh hsieh ni	Arigato	gam-sa hahm-ni-dah
You're welcome	Bu Ku Chi	Doitashimashite	chon-man-ae-yo
Where?	Na li?	Doko?	uh-dee-yo?
What?	Shin mou?	Nani?	moo-uht?
Why?	Wei shih mou?	Doshite?	woe?
Who?	Shui?	Dare?	noo-goo?
Yes	Shih-dah	Hai	yeh
No	Bushih	Iie	ah-nee-yo

	Japanese	Korean
What's your name?	Anata no namae wa nan desuka?	ee-rum-i moo-ut-im ni-ka?
My name is.....	Watakshi no namae wa.	nae-ee-rum-un...im-ni-da.
Where do you live?	Doko ni sundeimasuka? Jyusho wa...?	uh-dee sah shim-ni-ka?
Do you understand?	Wakari masuka?	al-gaet suh-yo?
The lavatory is.....	Ote arai wa.....	hwa-jang-sil un.....
Are you sick?	Anata wa byoki desuka?	ah-pah-yo?
Is your mother at home?	Okasan wa uchi ni imasuka?	uh-muh-ni chib-ae gae-shu-yo?
Come here.	Koko ni kinasai.	ee-ri o-sae-yo.
Stand up.	Tachinasai.	suh-sae-yo.
Sit down.	Suwari nasai.	ahn-ju sae-yo.
Take this home.	Kore o uchi ni motte kaerinasai.	chib-ae gah-ji-go gah-sae-yo.
Wait.	Machinasai.	kee-dah-ryu-yo.
Don't talk.	Hanashite wa ikemasen.	cho-yong hah-sae-yo
Write.	Kakinasai.	su-sae-yo.

INTRODUCTORY JAPANESE LANGUAGE LESSON

This lesson could begin by focusing on the names of your Japanese students. Ask them to write their names on the board and explain the meanings of the kanji. The other students could then practice both pronouncing and writing the names. Students could practice phrases (see p. 30) and could then practice writing other kanji (see p. 33). The Kanji could be written on large sheets of paper and displayed. Kanji designs could also be made.

Note that the five vowel sounds in Japanese are pronounced as follows:

"a" as in "ah"
"i" as in "marine"
"u" as in "Sue"
"e" as in "pep"
"o" as in "go"

The three ways of writing Japanese, which are used in combination are:

1. **"Kanji"** -- adopted from the Chinese ideographic script in the Fifth Century A.D. A student is required to learn 900 Kanji by the end of the sixth grade. 1,850 Kanji are used in everyday reading, newspapers, and in magazines.

2. **"Hiragana"** -- the phonetic alphabet of 48 symbols, cursive in appearance, used mainly to represent the sounds of prepositions, participles, and other less important parts of speech.

3. **"Katakana"** -- the other phonetic alphabet of 48 symbols, rather angular in appearance, used mainly to represent sounds of foreign words.

Samples of these three types of writing are given on the next page. Your Japanese students could show the correct order of writing the strokes.

After practicing both pronouncing and writing single words, students could work on phrases and sentences. Non-Japanese students could also learn how to write their own names in Japanese.

THE TWO JAPANESE PHONETIC ALPHABETS

ひらがな HIRAGANA

あ	か	さ	た	な	は	ま	や	ら	わ	ん
い	き	し	ち	に	ひ	み		り	い	
う	く	す	つ	ぬ	ふ	む	ゆ	る	う	
え	け	せ	て	ね	へ	め	え	れ	え	
お	こ	そ	と	の	ほ	も	よ	ろ	を	

が	ざ	だ		ば	ぱ				
ぎ	じ	ぢ		び	ぴ				
ぐ	ず	づ		ぶ	ぷ				
げ	ぜ	で		べ	ぺ				
ご	ぞ	ど		ぼ	ぽ				

かたかな KATAKANA

ア	カ	サ	タ	ナ	ハ	マ	ヤ	ラ	ワ	ン
イ	キ	シ	チ	ニ	ヒ	ミ	イ	リ	イ	
ウ	ク	ス	ツ	ヌ	フ	ム	ユ	ル	ウ	
エ	ケ	セ	テ	ネ	ヘ	メ	エ	レ	エ	
オ	コ	ソ	ト	ノ	ホ	モ	ヨ	ロ	ヲ	

ガ	ザ	ダ		バ	パ				
ギ	ジ	ヂ		ビ	ピ				
グ	ズ	ヅ		ブ	プ				
ゲ	ゼ	デ		ベ	ペ				
ゴ	ゾ	ド		ボ	ポ				

EXAMPLES OF JAPANESE
Kanji

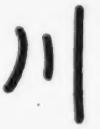
"Hi" (sun)

"Hana" (flower)

"Yama" (mountain)

"Tsuki" (moon)

"Tomo" (friend)


"Kawa" (river)

"Me" (eye)

"Iro" (color)

"Ko" (child)

"Ki" (tree)

"Mori" (forest)

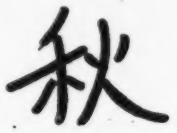
"Ame" (rain)

"Yuki" (snow)

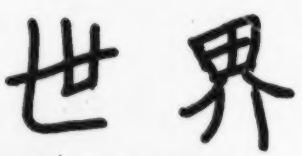
"Fuyu" (winter)

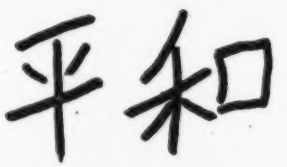
"Haru" (spring)

"Natsu" (summer)


"Aki" (fall)

"Kumo" (cloud)


"Se kai" (world)


Heiwa" (peace)

INTRODUCTION TO THE KOREAN LANGUAGE

(Source: A Handbook of Korea)

The Korean alphabet, han-gul, is a phonetic system consisting of 10 vowels and 14 consonants which are combined to form syllables. Syllables consist of a minimum of two and a maximum of four letters. Unlike Chinese characters, there is no symbolism involved in han-gul.

Before the creation of han-gul, written communication was by way of Chinese characters which were very difficult to learn and thus were the monopoly of a learned upper class which was also the ruling class. In 1443, King Sejong the Great (r. 1418-1450), the fourth king of the Choson Kingdom (1392-1910), commissioned a group of scholars to develop a "script for the people," which would make reading and writing of the Korean language an easy matter for all people, regardless of class. This project was greatly opposed by many officials of the court and learned Confucian scholars because they feared that it would degrade literature and bring it down to the "level of dust."

The King, however, persisted and the result is, undoubtedly, the greatest cultural legacy of the Korean people. Han-gul has enabled Korea to have one of the highest literacy rates in the world, and han-gul typewriters and the ease of printing in han-gul have contributed to the speedy flow of information.

CHARACTERISTICS OF KOREAN

Morphology

Korean words do not have gender, number, or case. Gender is expressed by a character prefix denoting sex. Number is expressed by adding a particle denoting plurality. Both the gender prefix and the number particle are ommitted unless indispensable. Case is determined by particles known as postpositions. In colloquial speech, however, possessive and objective particles tend to be omitted. In careless speech, subjective postpositions are also omitted.

Syntax

The basic word order in a sentence is subject-object (or complement) -- predicate. Adjectives come before nouns, and adverbs come before verbs.

Declension

Adjectives and verbs undergo no declensional or conjugational changes. Instead, special particles are added to the stem to indicate the tense or voice.

Honorifics

There are various forms of verbs, and at times, different words, to denote the respect shown by the speaker for the addressee or third person.

For example, the imperative, "Go" can be expressed in several different ways:

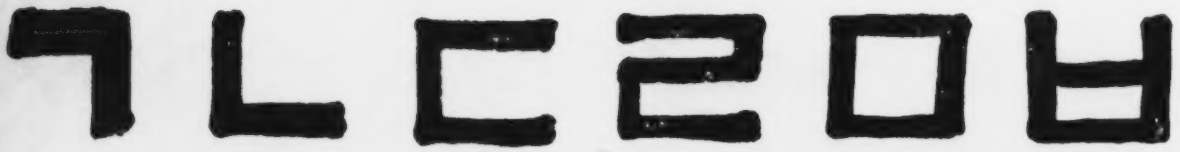
Ka.....	Beat it.	(with malice)
Kara (or Kagora).....	Go!	(to an inferior)
Kage	Please go.	(to an adult inferior)
Kao (or Kasio).....	Please go.	(to an equal, or stranger)
Kaseyo.....	Please go.	(to a superior)
Kasipsio.....	Please go.	(to a greater superior)

(Note: When "please" is really meant, "Oso" or "Chebal" -- which connotes entreaty -- is used.)

Vocabulary

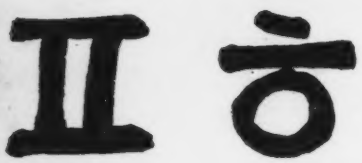
Though an accurate count is not possible, roughly half of the active Korean vocabulary consists of words clearly of Chinese origin.

KOREAN ALPHABET

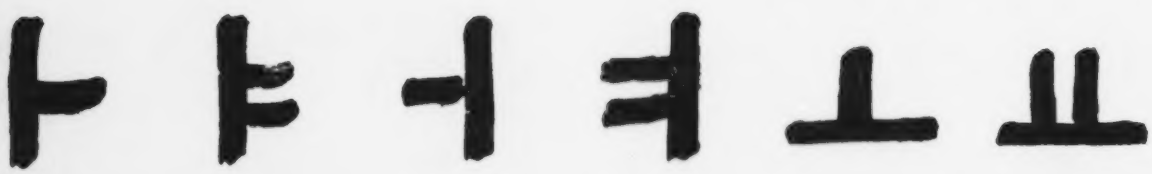


K-G N T-D R-L M P-B

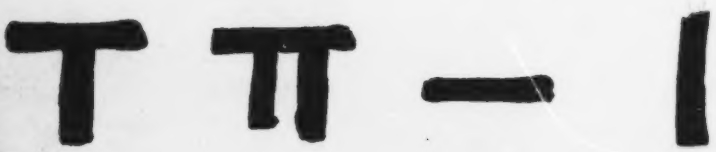
S Ng Ch-j Ch K T



P H



A Ya ŏ Yŏ O Yo



U Yu ŭ I

Activity

(Source: Gilda Rorro, OEEO)

Title: CALLIGRAPHY

Level: All Levels

Rationale: In most parts of East Asia (China, Japan, and Korea), calligraphy has always been considered an art and a person with a good calligraphic hand is highly respected. Calligraphy is like painting, but the strokes must be done in a decisive manner with no retouching. To become a good calligrapher requires years of study and concentrated practice.

Materials: The traditional implements of the calligrapher are a brush, stand, inkstick, inkstone and paper. A small amount of water is rubbed with the inkstick in the stone to make the ink. The writing brush is held upright between the middle and index fingers and the thumb while the arm and wrist, flat on the table, remain motionless. Only the fingers and hand move. Nowadays, however, the ink comes ready-ground, and instead of a wolf-haired brush, there are also soft felt-tipped brushmarkers which can be substituted for the brush.

Procedure: Chinese characters, which are pictographs and ideographs, are comprised of strokes that are written in a particular order. The general rule of making the strokes of a character is from left to right and from top to bottom. When a horizontal stroke and another stroke intersect, the horizontal one usually comes first.

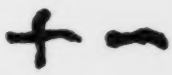
Traditional Chinese writing in books and scrolls were written in columns from top to bottom and across the page from right to left. But on Mainland China today the practice is to write horizontally across the page from left to right in the same manner as Westerners.

A. Since the Chinese numbers are the easiest to write, in this first exercise, we will learn to write the numbers from one to ten. A worksheet can be made for the students to learn to write the numbers. Use an ordinary pen or a flexible felt tip pen which are readily available on the market today. Follow this direction of the arrows in executing the strokes. Use the remaining empty squares to practice the strokes, position and proportion.

1	一	二					
2	二	三					
3	三	亖					
4	四						
5	五						
6	六						
7	七						
8	八						
9	九						
10	十						

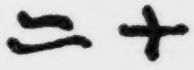
One hundred is written this way:

100				
百				

B. The number 11 is written like this 

Write the number:

12	16
13	17
14	18
15	19

C. Twenty is written like this 

Write the following:

30	70
40	80
50	90
60	100

D. Twenty-one is written like this

Try writing these numbers in Chinese

42	86
74	98
55	67

E. Additional Activity

Some Chinese shops sell special practice books with characters outlined in red ink. Brush pens, ready-ground ink and individual inkwells can also be purchased. If the practice books are available in your community, you can remove the pages and cut them in half (the pages are double-sided). Each student is given a page, along with a brush pen and inked inkwell. The students copy over the written character, doing them repeatedly until the characters have been mastered.

Activity

(Source: Gilda Rorro, OEEO)

Title: HAIKU POETRY

Level: All Grades

Rationale: Haiku is a short non-rhyming poem that suggests a mood or picture, often a season of the year. It contains 17 syllables and usually 3 lines:

First line -- the setting of the poem (5 syllables)
Second line -- the action (7 syllables)
Third line -- the conclusion or feeling (5 syllables)

Examples:

A windy spring day
The kites soar above the clouds
I want to fly too

Application: After a class outing, especially a nature trip, suggest that students write a "modified" haiku -- a one or two line descriptive phrase about something that impressed or delighted them. For example, "Yellow leaves swirled like a top in the breeze." This could then be expanded into the regular haiku format.

TWO JAPANESE RECIPES

"Yakitori" (Skewered Chicken)

Ingredients:
dark chicken meat, 1 lb.
5 green peppers
bunch of scallions
½ cup soy sauce
1/4 cup mirin (wine)
2 T. sugar
small amount chicken broth
½ t. flour
oil

1. Slowly boil the soy sauce, mirin, sugar, and broth together, and then add the flour which has been mixed with a little water.
2. Cut the chicken, green pepper, and scallions into bite-size pieces and place on skewers, alternately the three.
3. Fry the skewered chicken on both sides until brown, or over charcoal.
4. Brush the sauce over the chicken three times and fry a little longer.

"Vinegared Vegetables"

Ingredients:
1 lb. white radish
pinch of salt
2 oz. carrots
pinch of salt
1 T. vinegar
5 T. white sesame
½ t. salt
1 t. soy sauce
2 T. sugar
4 T. vinegar
1 small cucumber

1. Peel and cut radish and carrots into thin strips (1/4 inch wide and 2 inches long.)
2. Rub salt into these separately and then rinse and squeeze the water out.
3. Mix the radish and carrots together and sprinkle with 1 T. vinegar. Squeeze them again.
4. Heat the white sesame seeds over low heat in a dry frying pan carefully so they do not burn and then crush them in a bowl.
5. Add the salt, soy sauce, sugar, and vinegar and mix well.
6. Add the radish, carrot, and sliced cucumber.

TWO KOREAN RECIPES

"Bul-Go-Gi" (Korean-style B-B-Q beef)

Ingredients:

2 lb. sliced beef

for sauce:
5 T. soy sauce
5 T. sugar
5 T. mirin (wine)
5 T. sesame oil
2 T. chopped scallion
2 T. minced garlic
1 T. sesame powder
½ t. pepper

1. Beef must be at room temperature.
2. Mix sauce ingredients and marinate beef for one hour.
3. Cook beef over hot charcoal for best results.
4. To broil in oven: preheat oven to 500 C., broil position, place beef on foiled oven tray, and broil 1½-2 minutes on each side.

"Be-Choo-Kim-Chi" (Chinese cabbage kim-chi)

Ingredients:

3 Chinese cabbages
2 white radishes
1 bunch watercress
½ bunch chives
½ lb. carrots
½ cup salted little shrimp
½ cup salt
½ cup red pepper powder
1 whole garlic
2 oz. ginger
1 bunch scallion

1. Cut cabbage into lengthwise quarters.
2. Prepare salty water (10 cups water, ½ cup salt).
3. Dip cabbage in the salty water and place cabbage in another large bowl, sprinkle with salt, and stack the cabbages in the bowl.
4. Press the cabbage with a heavy object, let stand 10-12 hours, until cabbages are wilted.
5. Rinse cabbage under cold water and drain.

Prepare seasonings:

1. Shred white radish and carrots (2-3 inches in length).
2. Combine minced garlic, scallion, and ginger with red pepper and let stand about 30 minutes.
3. Mince salted shrimp.
4. Cut watercress into 2 inch lengths.
5. Combine all the seasonings, sprinkle with salt, and let stand for 30 minutes.

Then add the seasonings to the cabbage, layer by layer, and press down with wooden spoon. Cover and let stand for 24 hours at room temperature. Then refrigerate. Use as a side dish.

Activity

(Source: Gilda Rorro, OEEO Office)

Title: CHINESE NAME CHOP OR SEAL (The Chinese equivalent of your signature popularly used in Japan, Korea, and China)

Level: Upper primary and intermediate

Rationale: The name chop or seal was and still is an important part of the ritual of signing documents and other types of important transactions. The chops were used as personal seals on letters, documents and artwork. They were inked with a red paste, appearing as red letters on white or white letters on red when pressed onto documents and papers that required the owner's signature.

Chinese name chops are usually carved from special kinds of stone, ivory or jade. Both ends of the chop are beautiful; the printing end holds characters which are the owner's name. The top of the chop often has a delicately carved animal.

The Chinese way of signing your name is to write the family name first, then the middle character (if you have one), followed by another character. In some families all the children of the same generation, brothers, sisters, and cousins have the same middle character. Thus, it simplifies geneological study.

Materials:
Art gum eraser
Pencil
Sharp knife, exact knife or razor blade
Mirror
Red poster paint and brush or red ink pad
Paper

Directions:

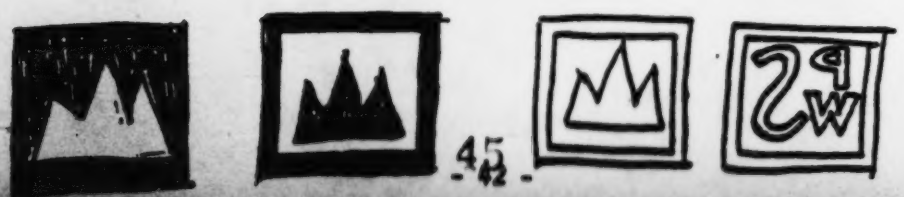
1. Write or print your name or initials or make a simple design on paper. Make a border around the four sides. If you are making letters, draw them in reverse. Use the mirror to help, e.g. P would be

2. Hold the art gum eraser vertically on the table. Using the pencil, transfer the design onto the end of the eraser.

3. With the sharp knife, cut into the eraser about 1/8" and remove the area behind the letter or design.

4. Apply red poster paint with the brush to the surface of the chop or stamp it on an ink pad. Press firmly onto paper.

5. You can repeat the process on the other side of the eraser. You may wish to experiment and cut out the letter or design this time to create another style.



意造無法

A creation of my imagination

Carved by
Wang Zhangwei

王 壯 爲 刻

偶然欲書

Written at a time when I felt like writing

Carved by
Wang Zhangwei

王 壯 爲 刻

方宇

Fangyu

Carved by
Wang Zhangwei

王 壯 爲 刻

食雞跖廬

The hut for eating chicken feet

Carved by
Wang Zhangwei

王 壯 爲 刻

又日新

Another day, another something new

Carved by
Wang Zhangwei

王 壯 爲 刻

無法

No definite method

Carved by
Wang Zhangwei

王 壯 爲 刻

Activity

(Source: Gilda Rorro, OEEO)

Title: ORIGAMI

Level: All Grades

Rationale: Origami is the art of paper folding (ori means to fold and gami is paper.) Although origami originated centuries ago in China, it was the Japanese who popularized the craft by incorporating it into their school curriculum. Therefore, all the children learn how, without cutting or pasting, to create animals, flowers, dolls, and many other objects at a young age.

Today, origami is practiced mainly for pleasure and since the end of World War II, there has been increasing interest of it as a creative art form for adults. The Friends of the Origami Center of America in New York City has grown in several years to over 1000 members of junior to senior age. Your library contains many good books on origami for you to explore the subject further. Just as an introduction, instructions are given here on how to fold a lantern.

Materials: Pre-cut origami paper 8" or 10" square. You can experiment with different weights of paper.

Directions:

1. Fold paper in half. Unfold.
2. Fold both sides to the center. This is a cupboard door base.
3. Fold up the bottom corners (valley fold) to meet in the center.
4. Mountain fold the pointed end to the back.
5. Valley fold the bottom corners to meet in the center again.
6. Turn the paper over and squash open the split diamond shape at the bottom.
7. Turn paper over. Repeat the process from step 3 for the other end. And this completes the lantern.

Activity

Title: PAPER CUTTING

Level: All Grades

Background: Paper cuts of colored paper began to appear during the Tang Dynasty (618-906 A.D.). This art form was once used as guides to make wood blocks for printing and as stencils on lacquerware and pottery. When the paper cuts were tacked onto cloth, they served as guides for embroiderer's designs. Paper cuts were often used as decorations on paper covered windows and for gifts, especially during holidays.

Today, paper cutting has developed into a folk art. There are several ways to cut a design. Fold a sheet of paper in half or quarters, cutting a symmetrical design. Whole scenes or objects can be cut in a freehand style by drawing a rough sketch on the back of the paper and then cutting it without folding.

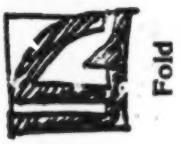
Materials: Paper -- square tissue or colored paper such as origami type construction paper
Scissors
Rubber cement

Directions: Fold tissue or colored paper into quarters and place cut out pattern on the folded edge. Cut and open up design.

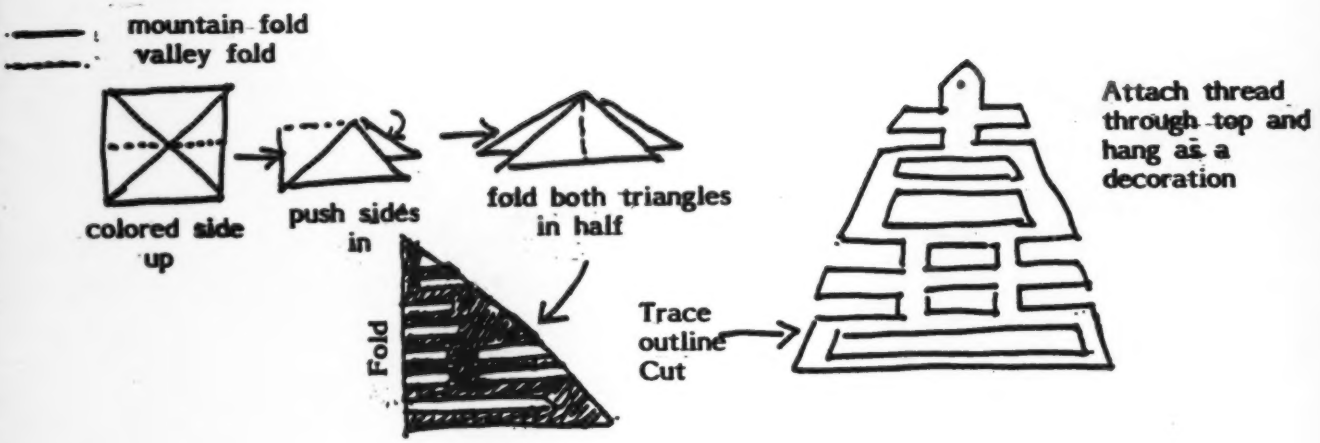
LONGEVITY

Attach tissue paper cut to colored construction paper with rubber cement. The residue can be rolled away with your fingers. Use it as a greeting card, wall decoration, or note paper.

Longevity



Happiness



Activity

(Source: Gilda Rorro, OEEO)

Title: DARUMA DOLL

Level: All Grades

Rationale: The daruma is one of Japan's most popular folk toys. It is a good luck charm often purchased during the beginning of the New Year with hopes it will bring good fortune. Daruma's name is derived from Bodhidharma, an Indian Buddhist priest. Legends say that Bodhidharma sat in silent meditation for nine years. This inactivity caused the loss of movement in his arms and legs.

Thus, darumas are made with no arms or legs. They have weighted, rounded bottoms so that they will return to an upright position, no matter how often they are knocked down. This symbolizes a spirit of perseverance and determination, admirable qualities for people to attain.

There are many kinds of darumas and the facial characteristics vary from region to region. One of the most charming traditions associated with the toy is the wishing daruma. It has blank eyes with the iris. One iris is painted or when you make a wish. When the wish comes true, the other iris is painted on.

Materials:
Empty Leggs plastic egg
Plasticene or play dough
Glue
Newspaper strips, regular and comic sections
Lightweight cardboard
Poster paint -- red and flesh, yellow or gold, black and white
Lacquer or shellac
Wheat paste
Scotch tape

Directions:

1. Anchor plasticene with glue to the lower half of the plastic egg. Put the egg together.

2. Soak newspaper strips in wheat paste, removing excess and apply to entire egg. Alternate regular and comic sections until five layers have been applied over the egg. Let dry.

3. To frame the facial features, roll a piece of newspaper 7½" x 12" to about pencil size. Tape onto the doll to make a ridged outline of the face. Cut tape in place.

4. Cover entire face area, ridge and nose, with three layers of newspaper strips which have been dipped in the wheat paste mixture. Let dry.

5. Paint face with flesh colored paint and the rest of the doll with red poster paint.

6. Paint facial features. Apply coat of lacquer or shellac.

TWO JAPANESE CHILDREN'S SONGS:

"Spring Has Come" and "Tulips Have Bloomed"

1. Spring has come, spring has come.
Where has it come?
In the woods, in the mountains, and in the fields.

Haru ga kita, haru ga kita.
Doko ni kita?
Mori in kita, yama ni kita, noni in kita.

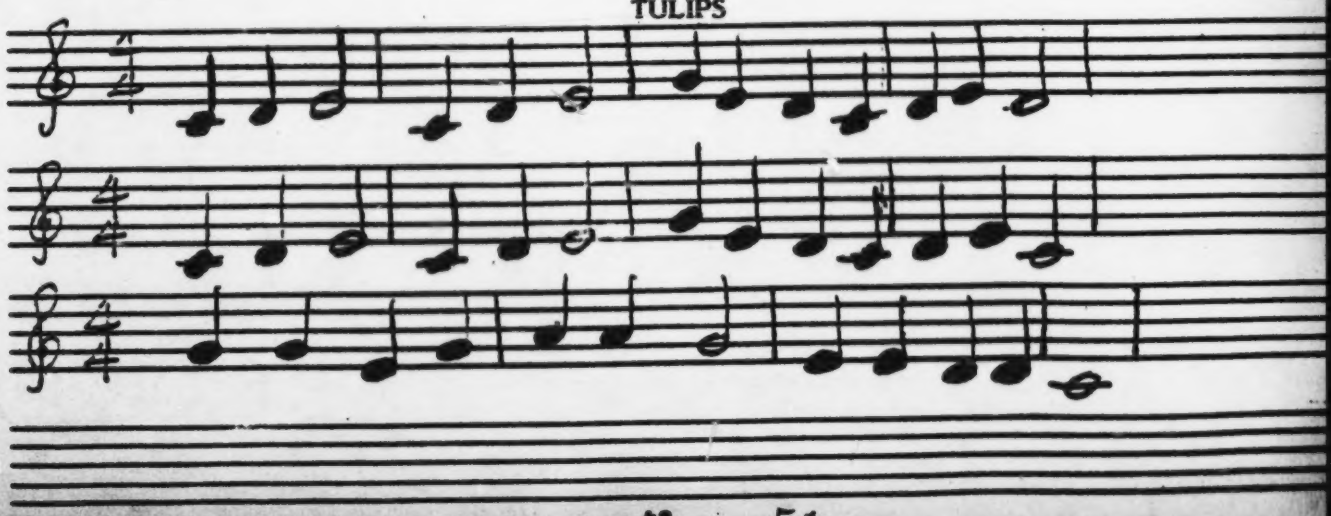
2. Tulips, tulips, pretty flowers
Are lined up, red, white, and yellow.
Each flower is so pretty!

Tulipu, tulipu, kirei na hana ga
Naranda, naranda, aka, shiro, kiro.
Dono hana mite mo, kirei da na.

TWO JAPANESE CHILDREN'S SONGS

SPRING HAS COME

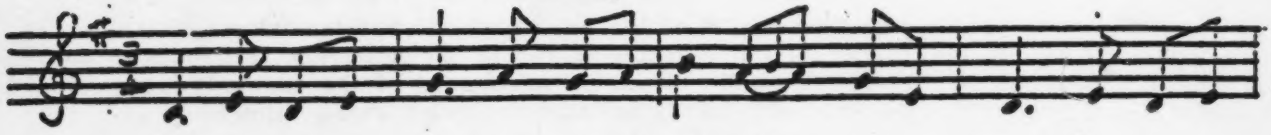
TULIPS



A KOREAN SONG: "ARIRANG"

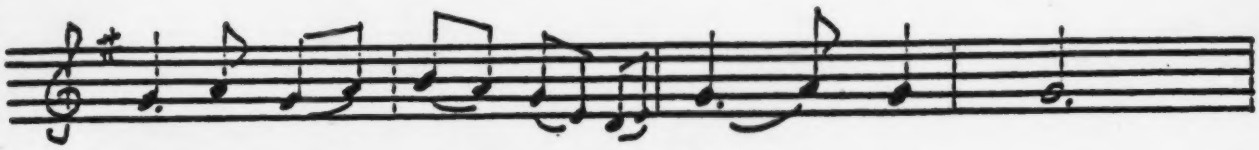
The heroine of the story from which the Arirang Song originated was a fair maid of Miryang. In fact, she was a "Miss Touch-me-not", and was killed by her unrequited lover. But as time went on, the tragic story changed to that of an unrequited lady-love who complained of her unfeeling lover. The tune is sweet and appealing.

Arirang



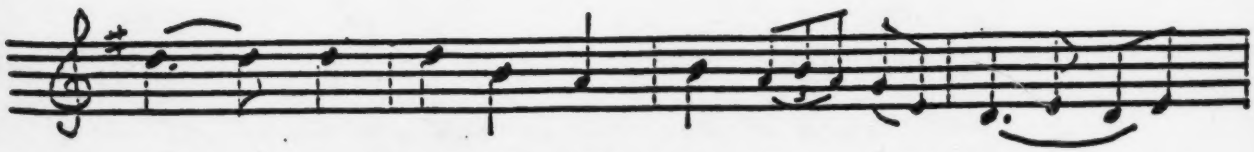
A - ri-rang, A - ri - rang, A - ra - ri - yo, - - -

(In Korean) A - ri-rang, A - ri - rang, A - ra - ri - yo - - -



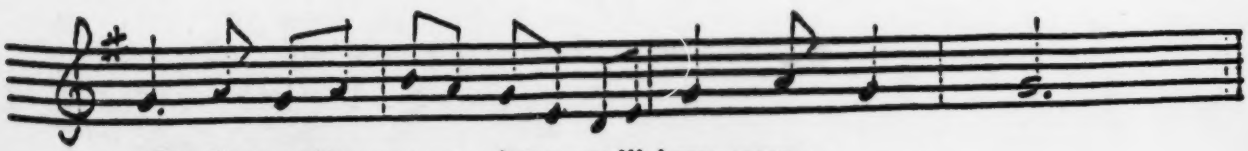
A - ri-rang, Pass is the long road you go.

A - ri-rang Go - gae - ro nu - mu gan da.



If - you leave and for - sake me, my own - - -

Na - reul bu - ri - go ga neum im eun - - -



Ere three miles you go, lame you'll have grown.

Sim ni do mot ga - su bal byung nan - da.

Activity

(Source: Gilda Rorro, OEEO)

Title: JIANZI OR JAE GEE KICKING THE SHUTTLECOCK

Level: All Ages

Background: A favorite game of Chinese and Korean boys for thousands of years was kicking a shuttlecock known as the Jianzi (Chinese) Jae Gee (Korean). Perhaps it was invented to help them stay warm during the cold winters.

The traditional shuttlecock was made from an old coin wrapped up in soft leather or rice paper with goose quills poked into the hold in the middle of the coin. The object of the game was to keep the shuttlecock in the air for as long as possible, always catching it on the side (either the inside or outside, depending on the degree of the kicker's proficiency) of the foot. It is best to wear the traditional cotton padded shoes. However, a pair of sneakers would do fine. A good player could send the shuttlecock high into the air vertically and keep it going for hundreds of strokes. Shuttlecock kicking provides good exercise while playing. It increases one's heartbeat and a sense of coordination. Thus it helped the children keep warm and fit while having fun.

Materials: Here are two ways to make the jianzi or jae gee

A. Made with chicken feathers

1" washer or Chinese coin or several 1" cardboard discs
2 pieces 1 5/8" vinyl fabric discs
1 straight plastic bead
3-6 chicken feathers
white glue
buttonhold thread or dental floss
needle

B. Made with rug yarn

1" washer or Chinese coin with hole in the center
rug yarn cut in pieces 8" - 10" long

Directions: A. With chicken feathers

1. Cut a small hole in the center of one vinyl disc the same diameter as the bead.

2. Place coin, washer or cardboard discs between the two vinyl discs.

Activity (Continued)

3. Thread needle with thread or floss. Knot end, then whip stitch around the entire vinyl discs. Secure end.

4. Glue feathers into the bead, then glue bead through the hole in the top disc. Let dry thoroughly before using.

B. With yarn

1. Fold each piece of yarn in half.

2. Pass the folded end of the yarn through the hole in the washer.

3. Wrap the cut ends around the washer and pass them through the folded end. Pull tightly.

4. Repeat until the disc is covered with yarn.

To Play

"Setting up" for a kick with the hand is permitted. Kick the shuttlecock with the inner side and the sole of your foot, both forward and backward. Any number may play, standing in a rough circle; players who miss are out. You may also play the game as individuals; the player who keeps the jianzi up the longest is the winner.

JAPANESE SCHOOL FIELD DAY ACTIVITIES

The annual Field Day held at each school in Japan is participated in by all students, teachers, and parents. The day's activities begin with warm-up exercises for all present. The principal then welcomes everyone and encourages all to do their best and enjoy the day together.

Grade-level activities include the following:

1. "Whites vs. Reds" -- the class is divided into the White Team and the Red Team. A large basket for each team is placed on the field. Students form a large circle. In the circle are many white balls and many red balls. At the signal, students begin to toss the balls into their team's basket. At the end of the allotted time, the balls are counted to see which team won.*
2. Obstacle Races
3. Three-legged Races
4. Relay Races for students, as well as for teachers and fathers.
5. Folk Dances for students and their parents.*
6. Each family brings a picnic lunch to enjoy at noon.
7. Final Relay Race -- in which a representative from each class participates.

*Our Asian students and parents would be happy to teach such folk dances and share in the leadership for any of the games and activities.

REPORT: "FRIENDSHIP CLUBS"

SCHOOL #2, 1987-1988

Students Involved: Fourth and Fifth grade girls at School #2

Advisors: Mrs. Buchwald and Mrs. Wheeler, ESL and BL teachers

Meeting Times: Weekly, during the lunch hour

Activities: Get-acquainted games, informal discussions, sharing holiday customs, origami art projects, small group activities, language learning activities.....

Results: This noontime club activity began in March, 1987, and has enabled the members to become better acquainted with one another. They have enjoyed sharing their own holiday customs and learning about those of friends from other countries. They have had fun playing games together. They have enjoyed learning to write words in one another's languages. They are discovering that friendships can begin to develop in spite of the language barrier. They have enjoyed an informal, relaxed time just to be together.

REPORT:
FORT LEE P.T.A. GET-ACQUAINTED TEAS
1988

Planning

The idea of having such teas was discussed in the Social Interaction Committee and presented by Dr. Sugarman to the P.T.A. Presidents. They scheduled the teas as follows:

January 20, 1988	--	School #1 (9:30)
January 20, 1988	--	School #4 (2:00)
January 26, 1988	--	Middle School (9:00)
January 27, 1988	--	School #2 (2:00)
January 28, 1988	--	School #3 (2:00)
February 23, 1988	--	High School (1:00)

On January 15, 1988, a general planning meeting was held at School #1. American, Korean, and Japanese parents from each of the schools attended. After a general discussion of the purpose of the teas, the kinds of refreshments, decorations, and procedures that could be planned, the mothers met in individual school groups to do detailed planning. These representatives then contacted the others in their schools to encourage attendance and to assist with refreshments.

Attendance

School #1:	--	over 80
School #2:	--	about 85
School #3:	--	about 70
School #4:	--	about 50
Middle School:	--	over 30
High School:	--	about 50

Decorations and Room Arrrangement

At Schools 1, 2, 3, and the Middle School, 7-10 tables were arranged around the room. Origami centerpieces were used at School #2 and the Middle School. At School #3 and the High School, decorations were used as well as students' drawings. At the Middle School there were also flowers, paper flags, and welcome signs. At the High School and at School #4, chairs were arranged in a circle around the room and the refreshment table was placed in the middle of the room.

Refreshments

American, Korean, and Japanese snacks were provided by the parents. Snacks from other countries, as well, were featured at some of the teas. Korean and Japanese beverages were also prepared, and Japanese mothers at School #2 prepared special "Tea Ceremony" tea, demonstrating the use of the traditional utensils.

FORT LEE P.T.A. GET-ACQUAINTED TEAS
(Continued)

Welcoming Procedures

Name tags were available as parents arrived. Sheets with Korean and Japanese phrases were provided. The P.T.A. Presidents greeted the mothers and used Korean and Japanese greetings, as well. The mothers were also greeted by Dr. Sugarman and the principals. At School #2, a flower was given to each mother.

Activities

At School #1 and the Middle School, "Musical Tables" were used as a way to encourage everyone to talk with various groups. (Every 15 minutes, a bell was rung as a signal to change tables.) At School #2, an American, a Korean, and a Japanese mother each gave a brief speech about "A Woman's Daily Life In My Country." At School #3, an American mother at each table began the conversation by discussing the customs of the holiday featured at that table. Japanese mothers then taught origami. At the Middle School, parents learned how to say some phrases in both Korean and Japanese. At the High School, the American and Asian holiday displays were explained. After these various initial activities, mothers engaged in informal conversation while enjoying the refreshments.

Dress

At each school, several mothers wore their special dresses, kimono or hanbok.

Pictures

Mrs. Lucy Chai, Korean BL teacher, took pictures at each tea and compiled an album which can be seen at central office.

Results

Everyone enjoyed a special time provided by the school to get better acquainted. Several Middle School parents discussed forming an international cooking group. School #2 parents discussed having an International Potluck in the spring. Many expressed the hope that more such events would be planned. Some new friendships were begun, and some mothers have invited one another over to their homes. Some Japanese parents expressed their appreciation for the opportunity to wear their kimonos and use their Tea Ceremony utensils which, until this Tea, had just been stored away in boxes!

REPORT: SPORTS SEMINAR FOR PARENTS

In December, 1987, the High School Department of Athletics planned an evening seminar for parents to explain the various sports offered at Fort Lee High School. Asian students assisted as translators. Following the presentations, American and Asian snacks were enjoyed. Parents have expressed appreciation for such seminars and hope that they will be continued.

RESOURCES ON ASIAN CULTURES

1. Office of Equal Educational Opportunity
Department of Education
State of New Jersey
225 West State Street
CN 500
Trenton, N. J. 08625
(609) 530-4343
Audio-Visual Multicultural Materials

2. U.S. Department of Education
Program Assistance
Donohoe Building, Room 1167
400 Maryland Avenue., S.W.
Washington, D.C. 20202
(202) 245-8242

3. Permanent Mission of the People's
Republic of China
155 W. 66th Street., NYC 10023
(212) 787-3838

4. Japan-U.S. Y.M.C.A. Program
"Tokyo-N.Y. Partnership"
Directors: Mr. & Mrs. T. Honma
356 W. 34th Street - Third Floor
(212) 563-4352

5. Japan Foundation
Citicorp Center, 44th Floor
New York, New York 10022
(212) 838-3628

6. Japan Information Center
153 East 53rd Street
New York, New York 10022
(212) 986-1600

7. Japanese Mission to the U.N.
866 U.S. Plaza
New York, New York 10017
(212) 421-9480

8. Permanent Mission of Kampuchea
212 East 42nd Street (Suite 24G)
New York, New York 10017
(212) 888-6646

9. Asian Society
725 Park Avenue
New York, New York 10021
(212) 288-6400

10. Korean Consulate General
Korean Cultural Center
460 Park Avenue
New York, New York 10022
(212) 752-1700

11. Korean Observer to the U.N.
866 U.N. Plaza
New York, New York 10017
(212) 371-1280

12. Embassy of Korea
2320 Massachusetts Avenue, N.W.
Washington, D.C. 20008
(202) 483-7383

13. Embassy of the Lao People's
Democratic Republic
2222 S Street, N.W.
Washington, D.C. 20008
(202) 332-6416

14. Kingdom of Laos
Permanent Mission to the United Nations
321 East 45th Street
New York, New York 10017
(212) 986-0227

15. Embassy of the Philippines
1617 Massachusetts Avenue, N.W.
Washington, D.C. 20036
(202) 483-1414

16. Philippines Mission to the United Nations
556 5th Avenue
New York, New York 10036
(212) 764-1330

17. Embassy of the Republic of Singapore
1824 R. Street, N.W.
Washington, D.C. 20009
(202) 667-7555

RESOURCES ON ASIAN CULTURES
(Continued)

18. Singapore Mission to the U.N.
1 U.N. Plaza
New York, New York 10017
(212) 826-0840

19. Embassy of Sri Lanka
2148 Wyoming Avenue, N.W.
Washington, D.C. 20008
(202) 483-4025

20. Sri Lanka Mission to the U.N.
630 3rd Avenue
New York, New York 10017
(212) 986-7040

21. Royal Thai Embassy
2300 Kalorama Road, N.W.
Washington, D.C. 20008
(202) 667-1446

22. Thailand Mission to the U.N.
20 East 82nd Street
New York, New York 10028
(212) 628-7900

23. Thailand Commercial Consulate
5 World Trade Center
Room 3443
New York, New York 10048
(212) 466-1777

24. Permanent Mission of the Socialist Republic of Vietnam
20 Waterside Plaza
New York, New York 10010
(212) 685-8001

RESOURCE BOOKS

Among the resource books available in our school libraries are the following:

A Handbook of Korea, Korean Overseas Information Service, Ministry of Culture and Information, Seoul, Korea, 1978.

A Handbook for Teaching Korean-Speaking Students, California State Department of Education, 1983.

Annual Customs of Korea by Choe Sang-su

ESL Teacher's Activities Kit by Elizabeth Claire

With Respect to the Japanese, A Guide for Americans by John C. Condon

The Japanese Educational Challenge by Merry White, The Free Press, Macmillan, Inc., 866 Third Ave., New York, New York 10022, 1987.

VIDEOS

Video Letters from Japan, by the Asia Society -- Excellent introduction to Japanese culture and everyday life.

BOARD OF EDUCATION
OF THE BOROUGH OF FORT LEE

MEMBERS

Ms. Jean Colosso, President
Mrs. Nancy Miller, Vice President

Mrs. Susan I. Candee
Mr. Charles Ferrara
Mr. Richard A. Horan
Mr. George Makroulakis
Mrs. Roselin Ottenheimer
Mrs. Jo-Ann Ferrante Rivera
Mr. Salvatore A. Trovato

Mr. Charles A. Bartlett, Board Secretary
Mr. John Chapel, Supervisor of Buildings and Grounds
Mr. Robert T. Tessaro, Board Attorney

ADMINISTRATION

Dr. Alan W. Sugarman — Superintendent of Schools
Dr. Harold S. France — Assistant Superintendent
Mr. Richard J. Brockel — Director of Elementary Education

Printed by Graphic Arts Students - Fort Lee High School